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Biography.

LIFE OF THE REV. WILLIAM TENNENT.*

[From the Assembly's Missionary Magazine.]

Among the duties which every generation owes to those which are to succeed it, we may reckon the careful delineation of the characters of those whose example deserves, and may invite imitation. Example speaks louder than precept, and living practical religion has a much greater effect on mankind than argument or eloquence. Hence, the lives of pious men become the most important sources of instruction and warning to posterity; while their exemplary conduct affords the best commentary on the religion they professed. But when such men have been remarkably favoured of God, with unusual degrees of light and knowledge, and have been honoured by the special and extraordinary influences of his Holy Spirit, and by the most manifest and wonderful interpositions of divine Providence in their behalf, it becomes a duty of more than common obligation, to hand down to posterity the principal events of their lives, together with such useful inferences as they naturally suggest. A neglect of this duty, even by persons who may be conscious of the want of abilities necessary for the complete biographer, is greatly culpable; for, if the strictest attention be paid to the truth of the facts related, and all exaggeration or partial representation be carefully avoided, the want of other furniture can be no excuse for burying in oblivion that conduct, which, if known, might edify and benefit the world.

The writer of these memoirs has difficulties of a peculiar kind to encounter, in attempting to sketch the life of that modest, humble, and worthy man, whose actions, exercises, and sentiments he wishes to record. Worldly men, who are emulous

* We understand, that these Memoirs are from the pen of a learned layman, eminent for his piety, eloquence and liberality, and the intimate friend of Mr. Tennent. His narrative may, therefore, be relied on as authentic.

to transmit their names to following ages, take care to leave such materials for the future historian, as may secure the celebrity which they seek. But the humble follower of the meek and lowly Jesus, whose sole aim is the glory of God, in the welfare of immortal souls, goes on, from day to day, as seeing Him who is invisible, careful to approve himself only to the Searcher of hearts, regardless of worldly fame or distinction, and leaving it to his heavenly Father to reward him openly, in the day of final account. The writer of such a man's life must principally rely on a personal acquaintance with him, and the communications of his intimate friends, for the information which shall be imparted to the public. In these circumstances it is peculiarly embarrassing if some of the facts to be recorded are of such a nature, that it is most desirable to have their authenticity so fully established, that incredulity shall be confounded, and the sneer of the sceptical and profane lose its effect. But the writer of the following narrative, though placed in these circumstances, and having such facts to detail, has nevertheless determined to proceed. He has refreshed and corrected his own recollection, by the most careful inquiries that he could possibly make of others, until he is well assured, that what he shall state is incontestable truth. From the very nature of several things, of which an account will be given, they do not indeed admit of any other direct testimony than that of the remarkable man to whom they relate. But if there ever was a person, who deserved to be believed unreservedly on his own word, it was he. He possessed an integrity of soul and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him. Every species of deception, falsehood, and exaggeration he abhorred and scorned. He was an Israelite indeed, in whom there was no guile. With such materials, then, as have been mentioned, and for a work of such character as has been hinted, the writer has undertaken his task. He has undertaken what he would most gladly have resigned to an abler hand; but from which, as no other offered, he *dared* not withhold his own. He could wish that speculative and even unbelieving minds might be instructed and convinced by these memoirs. But his principal object, and that in which he trusts he shall not be entirely disappointed, is to direct, assist, and comfort pious souls, groaning under the pressure of the calamities which they often have to endure in their pilgrimage through the wilderness of this world.

The late Rev. William Tennent, of Freehold, in the county of Monmouth, in the State of New Jersey, of whom we write, was the second son of the Rev. William Tennent, minister of the gospel at Neshaminy, in Bucks county, in the state of Pennsylvania. This last gentleman was originally a minister of the church of England, in the then kingdom of Ireland, where he was born and received his education. He was chaplain to an Irish nobleman, but being conscientiously scrupulous of conforming to the terms impo-

sed on the clergy of that kingdom, he was deprived of his living. He now became acquainted with the famous Gilbert Kennedy, of ——, a Presbyterian minister, who had also been persecuted for his religious principles, and soon after married his daughter. Finding it difficult to continue at home with any satisfactory degree of usefulness, and his family increasing, after a few years he determined to emigrate to America, where he was encouraged to hope for a greater liberty of conscience, as well as the prospect of being employed in extending the Redeemer's kingdom in that new world. He arrived at Philadelphia in the summer of 1718, with his wife, four sons, and one daughter. His sons were, Gilbert, who was afterwards the pastor of the second Presbyterian church in Philadelphia; William, the subject of these memoirs; John, who became pastor of the church at Freehold, and died at the age of twenty-five years; and Charles, afterwards minister of the Presbyterian church at Whiteclay creek, whence he removed to Buckingham, in Maryland.

William Tennent, the father, on his first coming to America, settled at East Chester, in the then province of New York, and afterwards removed to Bedford. In a short time he was called to Bucks county, in Pennsylvania, and preached at Bensalem and Smithfield; but soon after settled permanently at Neshaminy, in the same county. Being skilled in the Latin language, so as to speak and write it almost as well as his mother tongue, a good proficient also in the other learned languages, and well read in divinity, he determined to set up a school for the instruction of youth, particularly of those designed for the gospel ministry, as the best service he could render to God and his new adopted country; education being then at a very low ebb. There appeared, in his apprehension, a very large field for the propagation of the gospel, could a sufficient number of faithful labourers be found for so great a harvest. A learned ministry, he well knew, was necessary to the sure foundation of the church of Christ, especially in a new country, so peculiarly exposed to every invader, and where the enemy might so successfully sow tares among the wheat. In pursuance of this design, he established an academy, and built a house, since known by the name of the log-college.

Soon after his arrival in Bucks county, on full consideration, he left the church of England, and, to enlarge his sphere of usefulness, determined to join the Presbyterian church. Accordingly, he applied to the synod of Philadelphia for admission into their communion; and, on due examination, and complying with their stated rules, he was very cordially received. At the first meeting of the synod afterwards, he addressed that venerable body, in an elegant Latin oration, which added greatly to his celebrity, and increased the hopes of his friends as to the success of the institution he had founded. To erect and support such an important seminary of learning, out of his own private purse, at that early period, in a new country just rising from a savage wilderness, and to devote himself to so

severe a service, in addition to his pastoral charge, was a boon to his generation, that at this day cannot be easily nor sufficiently appreciated.

His expectations, in a few years, were more than realized. In this institution the principal men of the day, and many of the Presbyterian clergy, were educated, and added greatly to the increase and usefulness of their churches. The late Rev. Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, with many others, were among the number of his pupils, and thought themselves honoured by being considered as sons of this humble seminary. Here also his own four sons received their education, and were prepared for their important services. Had these been the only fruits of that infant academy, America would have reason to rejoice, and to render thanks to that God, who directed this gentleman to visit her shores.

His second son, WILLIAM, who is the subject of these sketches, was born on the 3d day of June, 1705, in the county of Antrim, in Ireland, and was just turned of thirteen years when he arrived in America. He applied himself, with much zeal and industry, to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father and elder brother, by devoting himself to the service of God in the ministry of the gospel. His brother Gilbert being called to the pastoral charge of the church at New Brunswick, in New Jersey, and making a very considerable figure as a useful and popular preacher; William determined, as he had completed his course in the languages, to study divinity under his brother. Accordingly he left his father's house, with his consent and by his advice, and went to New Brunswick. At his departure from home, which was considered as his setting out in life, his father addressed him with great affection, commending him to the favour and protection of that God, from whom he himself had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him, telling him that if he behaved well and did his duty, this was an ample provision for him; and if he should act otherwise, and prove ungrateful to a kind and gracious God, it was too much and more than he deserved. Thus, with a pittance, and the blessing of a pious and affectionate parent, of more consequence than thousands of pounds, the young student set out in the world.

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this

situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighbourhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swoln, and threatened to crack. He was endeavouring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing, for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period, he recovered much faster, but it was about twelve months before he was completely restored. After

he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

(*To be continued.*)

LIFE OF LUTHER.

From the Religious Monitor.

(Continued from p. 527, vol. I.)

The Elector, acquainted with the faithlessness of Rome, and fearing that the imperial edict might afford some pretext to one or other of the Popish princes, to violate the safe conduct, which Luther had received, and deliver him into the power of his implacable enemies, had the prudence to have him conveyed to a secret place of safety. On his return from Worms, at the entrance of the forest of Thuringia, he was seized by a number of armed horsemen, who were lying in wait for him, and carried to the castle of Wartburg, a strong fortress in the neighbourhood of Eisenach. The secret of Luther's retreat, though confided to several of his friends, was long unknown; and reports of his assassination were spread, as the true explanation of his sudden disappearance. The grief which these reports occasioned to multitudes, whose attachment to the cause of the reformer, had till then, been unnoticed, proved the extent of the evil with which the church was threatened, and the inefficacy of bulls and prescriptions to avert it.* But their fears were dis-

* Seckendorf lib. 1. § 98, p. 160.

pelled by the publications, which soon issued from the castle of Wartburg.

Luther, who followed the dictates of prudence and authority, rather than his own inclination and conviction of propriety, in remaining under the protection of secrecy, was impatient to be at liberty, that he might resume his usual labours. He was, however, indefatigable in writing both letters and treatises, illustrating and confirming his established opinions on many points of religious doctrine, and they were received with increased avidity, as from one, who had almost suffered martyrdom for the truth. He also preached regularly every week to those, who shared his solitude ; but his mind was constantly occupied with anxiety about the interests of the reformation, which he was excluded from publicly directing and superintending. His health too, was affected, by his confinement, his anxious cares, and the delicacy of his diet, so different from his accustomed fare in his monastic life. But the state of his flock at Wittemberg, and the prospect of the spiritual tyranny of Rome being anew riveted about the necks of those, whose emancipation had been nearly effected, were the sources of his deepest affliction. Yet his courage and zeal seemed to be inflamed by the very circumstances, which might have damped them : " I had rather," said he, " expire on burning coals for the glory of God, and the confirmation of my own faith, and that of others, than thus pine away, in a state of solitude, half alive, nay, only not dead." But, adds he, " though I perish, the gospel remains. If the Pope persecute all, who think as I do, Germany will revolt, and the sooner he begins it, the sooner will he and his minions be destroyed. God has so raised the spirit of thousands, and that among the common people, that it seems to be impossible to be repressed ; nay, its force will be increased ten fold by opposition." He was, at the same time, so averse to any thing like violence on either side, that he considered the conduct of the students at Erfurd, who pillaged and burned some houses belonging to the canons of that city, because they had expelled one of the brethren on the charge of Lutheranism, as a token of the Divine displeasure, and meriting the most unqualified censure.*

The first work of his solitary hours, was a treatise on auricular confession, in which he insisted on the propriety of abolishing this point of discipline, because entirely of human invention, productive of the most scandalous effects, and calculated to encourage rather than to discountenance sin, by the facility of obtaining absolution. This was followed by an answer to Latomus, who had undertaken the defence of the censure, which the faculty of Louvain had passed on his writings. This work contained a vindication of the severity with which he spoke of his adversaries, as abundantly justified by the dangerous opinions, which they supported, and the profligate lives, which they led, and an elaborate defence of several of the propositions, which he had formerly advanced re-

* Seckend. § 99, p. 162.

specting the nature and merit of good works.* The next treatise, which came from his pen, was on the celibacy of the clergy, and on monastic vows in general. On this subject Melancthon had frequently conversed with him; but Luther, aware of the danger, which might ensue to the reformation from the promulgation of an opinion, which controverted one of the most ancient practices of the church, hesitated immediately to embrace it. Melancthon, however, was determined not to conceal his sentiments, when, in consequence of his influence and instructions, a curate of Kemberg in Saxony having, in defiance of the law of celibacy, entered on a married life, an opportunity was afforded of giving them publicity. The curate was summoned to appear before the Archbishop of Mentz; and Philip prepared an apology for him, addressed to the officials of Magdeburg. This apology was an unanswerable refutation of the Popish tenets respecting the marriage of Priests, and paved the way for Luther's treatise on the general topic of religious vows. These he showed to be unsupported by either precept or example in the New Testament; to be contrary to Christian liberty; subversive of that very spirituality and purity, of which it was pretended they were the bulwarks; and a burden imposed by hellish policy on the consciences of men.†

During Luther's residence at Wartburg, a reformation took place in the public worship at Wittemberg. It was a wise maxim of this illustrious reformer, that the people should be instructed in the errors, which pervaded the religious service of the church, and that after they were thoroughly persuaded of their existence, that they should be abolished without disorder or turbulence, to prevent the fatal consequence of precipitate changes in the established worship. Following out this maxim, several of the Augustine monks, who had come to Wittemberg, from different parts of Germany, to enjoy the advantages of Luther's instructions, which they regarded as the light of heaven, began publicly to preach against the doctrine of private mass, and communion under one kind. They were checked by the prior of the monastery; but persisted in their opinion, and discontinued the practices, which they impugned, on which, complaint was made against them to the court. The unanimity and peace of the society being thus broken, in order again to cement them, the Elector, on being informed of it, sent Gregory Pontanus to Wittemberg, who appointed deputies to receive the reasons of the malcontent monks for resisting the established order, and to report them along with their own opinion to Frederic. The deputies being attached to the reformation, represented the reasonings of the innovators as sound and unanswerable; gave it, as their own opinion, that some alterations were necessary, though they did not insist on the total abolition of private mass; and conjured the Elector to maintain that gospel, which God had caused to revisit his church. Frederic, on receiving their re-

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* Seckend. § 101, p. 164.
† Ib, §§ 104, 105, p. 170.

port, recommended moderation to both parties; requested the monks to do nothing without serious deliberation, and to wait till the people were better informed on the subject before they ventured to introduce changes, which interested the whole church, and which might go to subvert many ancient institutions, and to alter the whole system of ecclesiastical administration. The deputies, not being satisfied with this mode of procedure, sent a second remonstrance to Frederic, on the necessity of correcting the abuses of which they complained; and notwithstanding his repeated advice, not to make their proposed alterations, though he allowed them publicly to declare that some reformation was necessary, under the direction of Beyer, a member both of the senate and university, they regulated the worship of the sanctuary in a manner more consonant to the spirituality of its nature, put away images, abolished the elevation of the host, and made preparations for suppressing the order of mendicant friars. All the Augustines throughout Thuringia and Misnia soon after met in a chapter at Wittemberg, and gave their sanction to these important changes. Luther received these transactions with raptures of joy, and congratulated his fellow-citizens on their courage and zeal, in giving the first example of a public reformation. It was on this occasion that he composed his treatise *On the Abolition of Private Masses*, though it was suppressed by order of the court, and not printed till the beginning of 1523.*

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* Beausobre, tom ii. lib. 4. p. 185—198.

Seckend. Sec. 54. §§ 129, 130.

(*To be continued.*)

Religious Communications.

A DISSERTATION ON JOHN'S SIXTH VIAL.

Revelation xvi. 12—16.

"AND the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come, as a thief. Blessed is he, that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place, called in the Hebrew tongue Armageddon."

The moral and religious state of the Christian world makes it evident to every careful observer, that we are now under one or other of the latter vials. Under

the preceding period of the trumpets, the sensible effect of God's judgments was the increase of the various kinds of superstition and idolatry in the degenerate and apostate church; as appears from chap. ix. But under the latter vials, the effect of God's judgments is the increase of infidelity, and a consequent dissipation of morals. "Men blaspheme the God of heaven, and repent not of their deeds." The rapid increase, extensive spread, and undisguised avowal of infidelity in all parts of the Christian world, not excepting our own favoured country, strongly mark the period, in which we live. At least, they show that one or other of the latter vials is now running. The circumstances and events of the times will most naturally point us to the *sixth*. This we will endeavour to explain, and will inquire, whether events do not correspond with it.

"The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared."

We are to interpret this vial according to the analogy of the prophetic part of the book, which is wholly figurative, and borrows its language and allusions from the Old Testament.

As the Roman church is called *Babylon*, and as under the next vial, this "great Babylon comes into remembrance before God, that he may give her the cup of the wine of the fierceness of his wrath;" so the judgments, coming upon her under this vial, are described by an allusion to the destruction of the *literal* Babylon. We well know how that was taken by the kings of Media and Persia, whose countries lay east of her, who therefore, in relation to her, were literally "the kings of the east." The waters of the Euphrates, which ran through that city, and were the means of her wealth and defence, were dried up, or diverted from their old channel, so that the besieging army entered and took it almost without resistance. That Babylon should be taken in this manner was expressly foretold by Jeremiah. "A sword is upon the inhabitants of Babylon, a drought is upon her waters, and they shall be dried up. I will dry up her sea, and make her springs dry, and Babylon shall become heaps."

By "the kings of the east" we are to understand, not literally kings, whose territories lie east of *Rome*, the mystical Babylon, but her enemies in general. By "Euphrates," we are to understand, not the river so called, nor any other remarkable water, but any sources of riches and strength, which have rendered her formidable; and any impediments, which, in time past, have restrained her enemies from invading her, or have prevented their success. Who are the enemies, that shall finally destroy her, John has told us in the 17th chap. of this book: "Those kings, who had once agreed to give their kingdom to the beast," i. e. to the Roman power, "will, when God's word is fulfilled, hate the whore, that sits on the beast, make her desolate and naked, and burn her with fire."

The kings of the earth long felt the tyranny and oppression

of papal Rome. But the dread of her fulminations, while she was blindly adored by the ignorant and deluded multitude, restrained these kings from asserting their sovereignty and redressing their injuries. This Euphrates, for a considerable time, has been drying up. The abolition of convents and of the inquisition in many Roman Catholic countries, and the general suppression of the order of Jesuits, the extension of commerce, and the consequent diffusion of knowledge, have greatly diminished the wealth, and weakened the strength of this Babylon. But no event has been so fatal to the papal power, as the subversion of the French monarchy. The justice of this revolution in a moral view, or the wisdom of it in a political view, is not a subject of our present inquiry. Be this as it may, the consequence of it in relation to the papal power is obvious. It has almost dried up the river, which was the source of her wealth, and removed the barrier, which was the means of her defence. The French nation, which had long supported, has now annihilated the Pope's *temporal* dominion, and has left him but the shadow of a spiritual supremacy in the church. Thus St. John's prophecy is fulfilled; "The ten horns, or kings, which gave their power to the beast, *these*, or *some* of these, shall hate the whore, who sits on him, and make her desolate.

The present government of France, in a political view, is as absolute, as was her former government. But it is certainly much more favourable to the freedom of religion; for it not only tolerates, but supports Protestantism, as well as Popery; so that means of reformation may now be applied with safety and without interruption. The way for the introduction of light and truth, which was shut under former monarchs, is now opened. Accordingly, in the short interval of peace between the last and the present war, Protestant missionaries visited France without danger, and preached there without molestation; and complete Bibles and many Protestant books were distributed among the people, and received with apparent gratitude and joy. The eruption of the war put a sudden stop to these pious measures; but, whenever peace shall return, it is hoped they will be renewed.

John goes on to say, "I saw three unclean spirits, like frogs, come out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet*." It will be necessary to ascertain the characters, intended by these names. And let us remember, they are *three*, and must not be confounded.

Our first inquiry will be concerning the *dragon*. He is described chap xii. "There appeared a sign in heaven," or in the sky, "a great red dragon, having seven heads and ten horns, and on his heads seven crowns." This must intend the *heathen* Roman empire, as it existed in John's time. The place is designated by the seven heads, which the angel says, are seven mountains, on which the city, or seat of the dragon, was built. This circumstance points out Rome,

which, all know, was built on seven hills. The seven heads denote also seven kings, or seven successive forms of government; five of which, the angel says, were fallen, one then existed, and one was to come. The sixth, which existed in John's time, was the *imperial*, or the government by emperors. The seventh, which was to come, was the *ducal*, or rather the papal government. The crowns, at the time of the vision, were on the heads of the *dragon*, and had not passed to the horns of the *beast*, mentioned afterward, i. e. the government was then seated at Rome, and was not divided among the kingdoms into which the empire was afterwards split. So that the dragon must signify the *Heathen* Roman government.

This dragon is indeed called the *devil*, verse 9th. But this must mean the pagan empire, as actuated by the devil. For, whenever the devil is introduced in this book, he appears as carrying on his designs by wicked agents. It is agreeable to the style of prophecy to call tyrants by the name of a *dragon*. The kings of Egypt and of Assyria are so called.

After the dragon John saw "a *beast* rise up out of the sea, having seven heads and ten horns, and on his horns ten crowns; and to him the dragon gave his power and throne, and great authority."

In the time, when this beast appears, the crowns, importing sovereign power, have passed from the heads of the dragon to the horns of the beast. The dominion, which was before confined to Rome, is now spread among the ten kingdoms, into which the Roman empire was divided by the incursions and conquests of the northern barbarians. This was after Christianity was established and greatly corrupted in the empire. This beast therefore can be no other than the *papal* Roman empire.

The dragon gives his power, throne, and authority to the beast. The dragon and beast are no longer distinct characters. They are become one. The power has passed from the former to the latter. "Men worship the dragon, which gave power to the beast, and they worship the beast, saying, Who is like to the beast?"

By the dragon then, under the sixth vial, we cannot understand the dragon existing in his first form, or the *Heathen* Roman empire; for in this form he existed no longer after he had given his power to the beast. But by this name we must understand the dragon and beast united, or the *papal* empire, exercising the tyranny and corruption of the heathen empire.

Such a power certainly exists some where under this vial. And where shall we find it, but in the *German* empire? This is very extensive. In the time of Charles V. and his successor it comprehended the greater part of the western empire, and still comprises a considerable part of it. It is that empire continued. It is called the *holy Roman* empire. The person, crowned King of the Romans, succeeds on the demise of the emperor, to the imperial throne. Popery is the established religion of the empire. It has exercised great tyranny, and violent persecution. It has retained all the discriminating marks of the dragon, as a tyran-

nical and persecuting power, until within a few years past, when it has grown more tolerant.

There can then be little doubt, but that Germany must undergo a great change in her government, before the general spread of pure Christianity. It is probable from many circumstances, that France will be an instrument of effecting this change. Perhaps a leading blow has been struck already.

(*To be continued.*)

SHORT REMARKS ON OUR SAVIOUR'S MIRACLES.

That such events as are recorded in the gospel, as the restoration of sight to the blind, of speech to the dumb, of life to the dead, &c. are physically *possible*, we cannot deny, without setting bounds to the Omnipotence of God. That they are *probable*, we cannot, however, affirm, unless we consider the purposes which they are intended to serve. If it is *possible* for God to give a revelation of his will to men: if it is *probable* from their condition, that he will do so; and if we are informed that he has actually done so; there is a considerable presumption that some marks of supernatural interposition will accompany the giving of this revelation.

That universal experience is contrary to the supposition of miraculous interference, is a gratuitous and unfounded assertion. The satisfactoriness of testimony does not depend on the *nature* of the facts attested, unless they are physically impossible; but on the credibility of the persons, who affirm that they have witnessed them.

If then the miracles of our Saviour are not physically impossible, the competency of the witnesses, their moral character, the object which they might have in view, and the circumstances in which they declared their conviction of the reality of what they saw, and the truth of what they heard, must be all taken into account, in judging of the credit to which t[illegible] were entitled.

These w[illegible]sses were incapable perhaps of accurate logical discussion; but men of plain common sense, some of them undoubtedly shrewder than others, but all of them sufficiently qualified to judge of the reality of any fact, that came under their observation. They were not accused of deceit, and their moral character was never impeached by their most virulent enemies. They published their testimony to the miracles of Jesus, and invariably adhered to it, in the face of the most unexampled, cruel, and persevering opposition. They opposed all their own national and educational prejudices, by supporting a religion, which was to be established on the ruins of Judaism. Their testimony was never contradicted, even by their persecutors: thousands and tens of thousands, on its evidence, embraced the faith, which it confirmed: and multitudes sealed their adherence to it with their blood. Nor let it be forgotten, that the primitive Christians, and the apostles in particular, suffered martyrdom, not for matters of opinion, but for their attestation of facts: a circumstance unparalleled in the history of the world.

On these grounds we rest the credibility of the gospel history; the certainty of our Sa-

viour's miraculous power, and consequently the truth of his religion.

But besides this, the miracles of the gospel are peculiarly distinguished from all pretended miracles.

1. Christ did not, like the champions of popery, who wished to establish some monstrous opinion, or give celebrity to some particular sect, assemble the multitude to witness his miracles, and by the arts of eloquence or the aid of superstition, prepare their minds for something unexpected and extraordinary. He fixed no stated hour for the cures which he performed. It was in the ordinary course of his ministry, when he went about doing good, that he wrought "the works of Him that sent him" without ostentation or parade.

2. None of his miracles were unsuccessful: and none of them incomplete. Every one that came to him was healed. The diseases which he rebuked, were in every instance perfectly removed.

3. The greater number of these cures evidently transcended the power of natural means; some of them were effected by means which in themselves were not only inadequate, but even adverse; and those of them, over which medical prescriptions might have had some influence, were supernatural, as to the manner in which they were performed: for,

4. They were always instantaneous: frequently effected without the intervention of *any* natural means: by a word, a look, or a touch.

5. If any of the Jews imagined them to be impostures, and examined them in order to detect the supposed fraud, they totally failed in their object. Yet, it is more than incredible, that acute examinators, assisted by every passion, which could render them more acute, should have considered such a multitude of extraordinary effects, said to be supernatural, without in a single instance discovering the least appearance of fraud: unless we suppose, that these effects were indeed really produced.

6. The end for which the miracles of Christ were performed, was worthy of them. It was not to illustrate any obscure, absurd or licentious doctrine; to confirm any foolish or fluctuating opinion; to encourage one sect and subvert another; or to support the prejudices, and superstition of the people; but to confirm the truth of a religion, as sublime in its conceptions of God, as benevolent in its regards to man, as interesting in its doctrines, as pure in its precepts, as solacing in its promises, as it is possible to conceive. Surely then, this was an object worthy of the greatest display of divine power, worthy in all respects of that astonishing series of miracles, which the history of the Saviour records.

Christianity is founded on a "rock;" and the gates of hell shall not prevail against it. Beware then, my brother, of attacking either secretly or openly, by any of the weapons of infidelity, this impregnable fortress. Canst thou resist Omnipotence? No! thy soul must perish in the attempt.

D. D.

April, 1805.

SURVEY OF CHURCHES.

In the intended survey of our churches, it will be natural to begin with the character of the individuals of whom the churches are composed. They, who belong to Christ's church, ought to be his disciples. The scripture represents them, as saints; as persons born again, and entitled to a heavenly inheritance; as children of the light and of the day; as crucified to the world, and alive unto God; as the salt of the earth; as the city, and the temple of God, in which he graciously dwells. It is granted, that the visible church, in its purest state, has contained many, whose character has not, in any degree, answered this high description. But it evidently appears, what is the nature of Christ's church, and what *should* be the character of all its members. If the church contains those who are essentially deficient in their religious character, it is proportionably corrupt. When irreligion becomes predominant, the church loses its proper character, its influence, and its blessedness.

All the disorders, which crept into the Old Testament church, all the evils, which afflicted and wasted it, were occasioned by the general impiety of its members. Their personal unholiness led to idolatry, and all other national abominations. In the first age of Christianity, many, who had not the Spirit of Christ, united themselves to his church. Persons of such a character, after maintaining for a time, some appearance of goodness, were gradually alienated from the cause of Christ. In the time of trial they fell away. That their apostasy was owing to the want of personal religion, is evident from the words of the apostle John. *They went out from us, but they were not of us. For if they had been of us, they would have continued with us. But they went out, that they might be made manifest, that they were not of us.* The fatal errors and vices, which appeared in the Asiatic churches, originated in the bosom of hypocrisy. There were a few even in Sardis, who had not defiled their garments. But the reigning character of the church was corrupt. Many of the members, probably the greater part, were destitute of saving religion. Members of that description injured the cause of Zion, not only by their own conduct directly, but also by the hurtful influence they had on the character of real saints. The holy zeal of sincere Christians was damped, their faithful exertions encumbered, and their usefulness diminished by their connexion with the unsanctified. Thus it came to pass, that the church, though it had *a name to live*, was *dead*. In the same way the Laodicean church was reduced to a state of culpable lukewarmness. In the same way all the churches of Asia were corrupted, and finally ruined. The apostles judged frequent and most solemn warnings necessary to guard the disciples against the dangerous influence of false brethren.

Neither scripture, nor attentive observation gives us liberty to suppose, that the church at the present time is any more free from a mixture of bad characters, than it was at the time of the apostles. The parables of the wheat and tares, and of the ten virgins, with other parables and

prophetic declarations of the same import, are as applicable to the church in these ages, as at any former period. Multitudes of wicked men assume the form of godliness, and join in profession with the people of Christ. Now although such a state of the church will be overruled by Heaven for wise purposes; yet the nature of things conspires with experience to show, that it is the unfailing source of numberless evils. It is as undesirable, as for noxious weeds to mingle with the fruits of a garden, or for tares to spring up and grow in a field with wheat.

With these remarks in mind, let us survey the churches through the Commonwealth. These churches in general consist of few members. It is no violation of the rules of candour to believe, that a considerable part of those few are destitute of Christian holiness. "Would to God," says Doddridge, "there were reason to hope, that the Christian church were so equally divided, that five of ten in it had the oil of divine grace in their hearts, to render them burning and shining lights." We may, with propriety, adopt the same pious wish respecting our New England churches.

The reasons which lead to such an apprehension are many. Some of the most obvious will just be mentioned.

The first and most weighty is, *the practice of nominal Christians.* Some are notoriously immoral. Dishonesty, Sabbath-breaking, and intemperance are often seen in those, *who name the name of Christ.* How many discover a worldly, selfish, or revengeful spirit, as inconsistent with the Christian character, as any vice whatever. Of how many may it be said, that although they cannot be charged with any particular sins, their habitual conduct towards the church and the world clearly manifests the want of grace. Of how many others must we, at best, entertain very uncomfortable doubts. In what various ways do men, without open irregularities, render their piety justly suspected. How many, whose deportment is commonly blameless, show, on discriminating occasions, that they have not the love of God in their hearts. By professing Christians in general, the holy morality of the gospel is little regarded. If we judge them by their fruits, and their fruits by the precepts of Christianity; we must conclude, that vital religion is in a very low state in our churches, and that a proportion of their members, greater than we would willingly name, have at most, the form, without the power of godliness.

We may, secondly, infer this lamentable truth from *the inadequate and false opinions of religion, which many nominal Christians entertain.* At present these opinions will be only hinted at, as proof of the fact under consideration. There are errors, which the inspired writers consider, as a perversion of the gospel, and as exposing every one, who embraces them, to the censure of the church and the heaviest anathema of the Bible. Such errors, without doubt, are found in our churches. Indeed, they could not have obtained such currency; they could not be avowed with such boldness, and defended with so much success,

without the concurring agency of large numbers. These prevalent errors are the fruit of an unchristian spirit, and a direct proof, that many church members are destitute of gospel faith.

The inadequate opinions, which are generally held respecting the nature of saving religion and the requisite qualifications of church members, lead us in a different way to the same conclusion. It is to be presumed, that men will act according to their sentiments. When they disbelieve the scripture doctrine of regeneration, and consider no moral change necessary to prepare them for the visible kingdom of Christ; we may expect that their conduct will be agreeable to such opinions, and that they will unite themselves to the church in an unrenewed state. Multitudes, who profess religion, think it weakness, to inquire after any evidence, that they are *born of God*. When such principles govern men in entering into the church, and the church in receiving them, it is easy to see, of what characters the church will be composed.

These observations must not be applied, without many favourable exceptions. The unadulterated faith and practice of primitive Christianity are not yet expelled from our churches. But after all the exceptions, which truth admits and candour requires, we have great reason to fear that large numbers of nominal Christians among us are not *washed from their sins*.

This, we apprehend, is *the radical evil*. Without removing or lessening this, other evils, which flow from it, must be expected to remain. It is often remarked by judicious writers, *that civil society can never enjoy permanent tranquillity and happiness, while the civil principles and moral character of its members are corrupt*. It is certainly as true, *that peace and prosperity can never be enjoyed by the church, while the religious principles and moral conduct of its members are unchristian*. The body cannot be in a healthy vigorous state, while its constituent parts are unsound and decaying.

As far as this *radical evil* extends in our churches, it prevents them from answering the great end of their Founder. While made up, in a considerable degree, of ungodly members, how can it be imagined that they will adorn the doctrine of God their Saviour, or show forth his praises, by the abounding fruits of holiness? How can they be *the salt of the earth*, if they lose the savour of religion, and participate in the corruptions of the world? Can churches be lights, to illuminate the surrounding multitude, when they themselves are enveloped in moral darkness? Will men *contend earnestly* for that faith, which they have not cordially received? Will they recommend to others that gospel, which they practically reject? Will they faithfully maintain that discipline, which is an unwelcome restraint to their own guilty passions? In short, will they uniformly support the character, while they want the temper of saints?

PASTOR.

Selections.

THE DEATH-BED OF A MODERN FREE-THINKER.

*Exemplified in the last hours of the Hon. Francis Newport, son to the late Lord Newport.**

[From the Christian Observer.]

At sixteen the honourable Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages; where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at ——, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you, who pretend to reason, cannot count laughter a conclusive argument; if religion be so absurd, as you would have me believe, why do not you give some fair reasons against it?" This, some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations, and a fair estate, enabled him to be.

On November 30, 1692,* he was ill; and found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

This made him throw himself upon a bed, and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any one could restore me to my ancient guard of piety and innocence! Wretch that I am! whither shall I fly from this breast? what will become of me?"

....

* When I first thought of sending you the affecting history, which I now enclose, it was my intention to have omitted the name of the unhappy person, who forms the subject of it. But happening lately to look into Simpson's *Plea for Religion*, a book, which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end. I can no longer, therefore, have a motive for concealment.

* This date corresponds to the account given of this person in the English peerage.

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied, "It is you and your companions, who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?" "So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he; "I desire you to engage that gentleman that sits there, and prove to him that the soul is not matter, nor mortal." This I endeavoured to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprised at such an effect, and desired to know the reason. "Alas! Sir," said he, "you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul: now you have assured me of that, you have ascertained me of a hell, and a portion among those, who have apostatized from their religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what religion was; then I had never denied my Saviour, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but, as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of Christ, as if they were not sufficient for the redemption of the greatest sinners. This may be a delusion of the devil: if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world; now you have some time to prepare for your welfare."

To which he replied, "As to the mercies of God in Christ, I once knew and tasted what they were; which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me, who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of God; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone strait to hell in my old opinion, I had endured but one hell, whereas I now feel two; I mean not only an inexpressible torture, which I

carry in my own breast, but an expectation of I know not what change. O that I were in hell, that I might feel the worst! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered, "As the damned in hell, who lift up their eyes in torments, and behold afar off the saints in Abraham's bosom, have thereby their torments doubled, first, by reflecting on the misery they are in; and, secondly, by observing the happiness they have lost: so I, knowing myself to be hardened and sealed to damnation, hearing the prayers of the righteous, to which God's ears are ever open; this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth forever."

"Pray, Sir," said I, "consider there is a vast difference between you and them in hell; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon; you are yet alive, and have the promises in common with other sinners: Christ died for sinners; and God hath sworn by himself, *As I live, saith the Lord, I would not the death of a sinner; but rather that he turn from his wickedness, and live.*"

He replied, with his usual earnestness, "I will grant as much difference between me and those in hell, as between a common devil and a devil incarnate: if these are irrecoverably lost, without opportunity of reprieve or hopes of pardon, and I am yet alive, what then? what is the consequence? Not that the promises belong in common to me with other sinners, nor to any sinners, but such as believe and repent. If Christ died for sinners, it was such as repent and believe; but though I would, I can do neither: I have outstood my day of grace, am hardened and reprobate. If God delight not in the death of sinners, it is of such sinners as repent and turn to him; but his justice will vindicate itself on such obstinate sinners as me, who have denied his power and providence both in my words and actions. Now he has met with me for it; and O! it is *a fearful thing to fall into the hands of the living God.* If God was not against me, I should not care though all the power and malice of men were joined against me; though all the legions of hell continued to torture me with the most consuming pains: but when an irreconcileable God looks down upon his creature in wrath, and consigns him over to eternal vengeance, this is intolerable, inexpressible! ah, who can dwell with eternal burnings? Oh, ye that have any hope, that have not yet passed the day of grace, cry mightily to God

day and night: think no labour too much to secure you from the wrath of God. *O! who can stand before him when he is angry?* What stubble can resist that consuming fire?" This, and more to the same purpose, he spoke with so deep a concern, the tears all the while trickling down his face, that no one in the room could forbear weeping. Which he perceiving, said, "If ye weep at the image and bare relation of the effects of God's wrath, what then do I suffer, who actually lie under the very weight of his fury? Refrain your tears, for it is in vain; pity is no debt to me; nothing is so proper for me as some curse to complete my misery, and free me from the torment of expectation." Here he paused a while; then looking towards the fire, he said, "Oh, that I was to lie and broil upon that fire a thousand years, to purchase the favour of God, and be reconciled to him again! But it is a fruitless wish; millions of millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity; who can discover the abyss of eternity? Who can paraphrase upon these words, *forever and ever!*"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened: there were with him three or four divines, who had been at prayer: which, they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favour.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his Holy Spirit so often, that he has taken him from me, and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favour, but which he turned another way.

While we were thus musing, he cried out with the utmost vehemence, "How long, O Lord, shall thy wrath burn forever against me? Shall thy eternal justice exact upon a poor despicable worm? What is my value or worth, that thou shouldst pour out full vials of wrath upon me? Oh, that thou wouldst let go thy hand forever, forget, and let me fall into my first nothing! As my righteousness could have profited thee nothing, so my impieties can have done thee no hurt; therefore annihilate me, and let me perish. Be not angry that I thus expostulate with thee; it will be but a little while before thy wrath shall force the

dreadfullest blasphemies from me. Oh, that thou wouldest take away my being or misery: neither can increase or diminish thy happiness; and therefore let them both cease, and let my name be known no more. But if I must be, and be immortal, and thou wilt punish me because I have despised thee: let a privation of thought suffice, and let me pass my eternity in a dream, without ever being awakened by the pangs of torment, or by the gnawing of the worm that never dies. But, oh, fruitless desires! I am expostulating with a God that forever hath shut out my prayers; and only protracts my breath a little longer, to make me an example to others. O! ye rocks and mountains, that ye would cover and hide me from the wrath of an incensed God: but I cannot flee from his presence: what he hath begun he will finish. He will extend his wrath against me forever and ever."

Here some one knocked at the door, and it proved to be the postman, with a letter for him: which being told him, "How," said he, "a letter for me! A little longer, and I expect another sort of message: I am very shortly to give an account of every secret action I have done; and I have a mind to make an experiment to see how I can bear it. Pray Sir," added he to me, "do me the favour to read me this letter. The contents I know not, but I suspect it comes from some of my old acquaintance." I desired to be excused, alleging there might be something in it improper to be divulged. "Nothing," replied he, "can affect me now; I have no honour, no reputation, and, what is yet worse, no heaven to lose by this or any other act." Upon this I broke it open. The letter received was as follows:

"*Dearest Sir,*

"Understanding you are dangerously ill, and that it has had a melancholy effect upon you, I could not (considering our strict friendship) but endeavour to remove those evils your mind may be under; which perhaps is an office no less grateful, than making the body sound. Sickness and death are the common lot of mankind; and to repine and grieve at this lot, is to combat the laws of nature, and fight against impossibilities. What wise man repines at the heat in summer, or the cold in winter? A common evil ceases to be an evil. But perhaps your melancholy suggests to you, that it is a dismal thing to launch into an unknown abyss. I answer: Sometimes I dream of dreadful things, but when I awake, all vanishes. Thus if we examine death and its consequences by our reason, those formidable monsters grow tame and familiar to us. I would demand of him, who asks me what estate I shall be in after death, what estate he was in before life? Pain and pleasure will leave their impressions upon a human spirit. If I was either happy or miserable before I was born, I must still retain the impression: but I do not now, therefore I shall not hereafter: I came out of nothing, and shall return into it. As the flame of an extinguished candle dissolves and loses itself in the circumambient air, even so the taper

of life vanishes into ether, and is no more, when once the laws of the vital union are broken. Death itself is nothing, and after death is nothing; take courage, man: either die like yourself, master of your own fate and happiness, so long as it is to be kept; or else recover, and live worthy the character of a person, who knows how either to live or die. So wishes," &c.

This letter was but fuel to the tormenting flame, before in the breast of the sick gentleman; who immediately dictated the following answer:

"*Sir*,

"Being not able to use my own, I have borrowed another hand, to answer yours. You say well, it is a more grateful office to endeavour to remove the disorders of the mind than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of Atheists. Now your argument cannot reach my case, unless you first prove that Atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences by our reason, those formidable monsters grow tame and familiar: if, by our reason, you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar, the more we think of them: since no reason shews what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted; which I would desire you to believe, that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it I would: all I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no imposter, heaven and hell are real, and the immortality of the soul as certain as the existence of the body: for a time

we have officiously deluded and cheated ourselves out of religion and happiness; and GOD, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent Christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a GOD, I know, because I continually feel the effects of his wrath: that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast: that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why GOD has marked me out for an example of his vengeance, rather than you or any other of our acquaintance, I presume, is, because I have been more religiously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very being; when at the same time, without this GOD, every such wretch would immediately fall into nothing, being without him not able to exist one moment? What vile ingratitude is it scurrilously to reflect on his religion, who died to reconcile such reflecters to himself? Do not mistake yourself; it is not a light matter to contend with the GOD of nature, to abuse religion, and deny its Author, and (what is worst of all) to apostatize from it, as I have done. GOD has met with me for it, after a long forbearance of my inveterate impieties and profaneness. Let me entreat you to leave off your sins; who knows but GOD may yet receive you? I speak not this out of any love to virtue, or hatred of vice (for I am hardened and impenitently reprobate); but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, that if it does not reclaim it will enhance your guilt, possibly to be overtaken in this world, as I am by the just judgment of God; if not, be sure you will be met with hereafter, which is all, from, &c."

As soon as the letter was read and sent, the night being far worn; we all took our leave of him, wishing him good rest, and a happier condition the next day. To which he replied, "Gentlemen, I thank you, but my happiness is at an end; and as for my rest to night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the day time I wish for the night, and in a fearful expectation of my dissolution, and the account I must make upon it. But, Gentlemen, good night to you; and remember me, to confirm you in the religion I have disowned, that you may stand more cautiously by my folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country. Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin

and bone, the agonies he lay under doing the work of the quickest consumption.

He answered, "I am obliged in common civility to thank you all: but who are my relations? Our Saviour said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had heard he was distracted, hearing him deliver himself in such terms were amazed, and began to inquire of some of us, what made him talk at such a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of God overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; "if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation to consume the adversary." "There remains no more sacrifice for sin," that is the wound that pierces my soul. Christ Jesus was the only expiatory sacrifice God would accept; I not accepting, I would say, I despising this, there remains no other for me to accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of Jesus, whereby we may be saved, and it is that Jesus whom I have reproached, and ridiculed, and abused in his members; nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprise, you would bid me hope and believe, and supplicate the mercy I have abused, because Jesus Christ came to save sinners, and to bring to repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath

of God obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure*; I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under great condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery, and bid me be happy, without affording me any power of being so! Indeed, should Jesus Christ say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call up the dead to rise out of their graves, and challenge their estates and honours again. How idle is it to bid the fire not burn when fuel is administered, and to command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to God that the cause of my complaining would cease! The cause of my complaining! this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me: but whither am I going?"

As he said this, he fainted away, and lay in a swoon for a considerable time; but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others, especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more. Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of God, which includes the fury of devils and men; this being derivative from, and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and

amazement, they had the prudence to think of the reputation of their family, and to provide for as much secresy as was possible.

They therefore conveyed him by night to new lodgings. But he was grown so weak that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or your reasons for so doing. It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I see that dismal hour just at hand, when I must bid you all farewel."

The physicians were now sent for again, but they still declared they could do nothing for him; only they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I inquired of his friends, how he spent his time. They told me he had had little company; and his expressions were much shorter than before; but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did.

He replied, "Damned and lost forever." I told him the decrees of God were secret; perhaps he was punished in this life to fit him for a better. He answered, "They are not secret to me, but discovered; and my greatest torment, my punishment here, is for an example to others. Oh, that there was no God, or that this God could cease to be, for I am sure he will have no mercy upon me!"—"Alas," said I, "there is no contending with our Creator, and therefore avoid such words as may provoke him more."—"True," replied he, "there is no contending; I wish there were a possibility of getting above God, that would be a heaven to me." I entreated him not to give way to such blasphemous thoughts, for—— Here he interrupted me. "Read we not in the Revelations of them that blasphemed God, because of their pains? I am one of their number. Oh, how do I envy the happiness of Cain and Judas?"—"But," replied I, "you are yet alive, and do not feel the torments of those, that are in hell."

He answered, "This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the very same torture upon my spirits that they have, beside those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!" Here he closed his eyes a little, and began to talk very wildly, every

now and then groaning and gnashing his teeth: but soon after, opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? Oh! I find it is just now at hand! and what shall I say now? Am not I afraid again to die? Ah, the forlorn hopes of him that has not God to go to! Nothing to fly to for peace and comfort!" Here his speech failed him: we all believing him to be dying, went to prayer; which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing. Perceiving this, we gave over.

As soon as he could speak, (which was not till after some time) he said, "Tigers and monsters, are ye also become devils to torment me, and give me a prospect of heaven, to make my hell more intolerable?"

"Alas, Sir," said I, "it is our desire of your happiness that casts us down at the throne of grace; if God denies assistance, who else can give it? If he will not have mercy, whither must we go for it?"

He replied, "Oh, that is the dart that wounds me! God is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another God as he, who would patronize my cause; or was I above God, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But, oh! this cannot be, for I——."

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, "OH, THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!" and then expired. V. D.

The confessions and petitions contained in the following PRAYER *are perfectly adapted to the present state of our nation, and we recommend it to the religious attention of all our pious readers.*

A PRAYER, EXTRACTED FROM BISHOP HALL'S "HOLY ORDER OF MOURNERS IN SION."

O OUR God, thou hast removed our souls far from peace, thou hast most justly filled us with thine indignation; for we have deserved that thou shouldest pour our iniquities upon us, and shouldest bring upon us the fruits of our own thoughts, and measure our works into our bosoms, and cause us to drink at thy hand the cup of thy fury; yea, even to have the dregs of the cup of trembling to be wrung out to us, for we have walked every one after the imagination of his own evil heart. Our transgressions are with us and are multiplied before thee; and though we have professed to be humbled under thy mighty hand, we have not cried to thee in our hearts, neither have we loathed ourselves in our own sight for the evils that we have committed; so that we do now justly lie down in our

shame, and our confusion covereth us; willingly acknowledging that our iniquities have most deservedly turned away thy blessings from us, and drawn thy judgments upon our heads.

But, O Lord, hast thou so smitten us that there is no healing for us? have we put ourselves utterly out of the reach of thy boundless mercies? art thou not the God that retainest not thine anger forever, because thou delightest in mercy? O thou, the hope of Israel, and the Saviour thereof in the time of trouble, return, return to thy people in the tender bowels of thine infinite pity and compassion, humble our souls thoroughly under the sense of our many backslidings and grievous provocations of the eyes of thy glory. Oh, strike thou our heart with an unfeigned repentance of all our evil ways, and once again speak peace unto thy servants. Was there ever a more stiff-necked and rebellious people, O Lord, than thine Israel? more eminent in abused mercies? more notorious in all kinds of abominable wickedness? more exercised with variety of judgments? yet when they cried to thee in their distress, thou wert still ready to hear and deliver them, and to renew thy so often forfeited blessings upon them, and wouldst not let loose thy vengeance upon them till there was no remedy.

Behold we are thy people, though a sinful one, a second Israel both for sins and mercies: now, Lord, since it is thy marvellous mercy that we are not yet consumed, be still pleased to magnify thine infinite goodness in thy gracious forbearances and our powerful conversion to thee. And though we cannot but confess we are a sinful nation, a people laden with iniquity, a seed of evil doers, yet, Lord, thou knowest thou hast thy secret ones among us, a people that prayeth and trembleth at thy judgments, and waiteth humbly at the door-posts of thy sanctuary; a people that desireth to walk close with thee their God, and to be approved of thee in all their ways; a people that sigheth and mourneth for the abominable sins of the land of their nativity: O, for their sakes be thou entreated to hold off thy revenging hand from this sinful nation, and even yet still provoke us by thy goodness to repentance. O thou, the righteous and merciful Judge of the world, who even for ten righteous persons would have spared a Sodom and Gomorrah from their fiery execution, be pleased tenderly to regard the cries of thy many hundred faithful and devout souls that sue to thee for the stay and removal of thy deserved judgments. Oh, do thou look down from heaven and behold from the habitation of thy holiness and thy glory, the unfeigned humiliation of thy servants, who are prostrate before thee with fastings, and weeping, and mourning: turn away thy heavy displeasure from us, and pity thy sanctuary which is desolate; so shall our mouths be full of the praises of thy name, and thy saints shall rejoice and sing new songs unto the God of our salvation. AMEN.

FRAGMENTS.

EXTRACTS FROM DR. ODMANN'S GEOGRAPHICAL POCKET DICTIONARY OF THE NEW TESTAMENT.*

AREOPAGUS, Αρειος παγος, the celebrated tribunal of Athens, held on a hill of that name. Here *Mars* is said to have been acquitted by twelve of the gods, for having killed the ravisher of his daughter. This circumstance seems to have been invented, in order to add solemnity to the tribunal. It is not known, whether it was instituted by Cecrops, or Cranaus, or Solon. The number of the members is variously stated to have been 9, 31, and 51. They were chosen from among the most virtuous citizens, and such prefects, as had distinguished themselves by their patriotism. The office was held for life; but if a judge behaved improperly, intoxicated himself, or uttered any indecent words, he was immediately deposed. Here sentence was pronounced, not only on capital crimes, but also on immorality and idleness, which last was looked upon as the parent of all vices. Disrespect for religion was treated with the greatest severity, and forensic oratory was totally prohibited, lest it should influence the judges. This tribunal was respected as the very seat of *justice*. Even the Romans themselves appealed to it in weighty matters. Pericles, on being refused admittance as a member, diminished its power, and from that day the *Areopagus*, and the morality of the Athenians suffered a common fall. It was before this tribunal, which was held in the open air, that St. Paul delivered the address recorded by St. Luke, Acts xvii. 22, &c.

CHIOS, Χιος, an island in the Archipelago, a few miles south of Lesbos; called by the Greeks *Chio*, but by the Turks *Saki Adassi*, (Mastic island.) It occurs only in Acts xx. 15, at the last departure of St. Paul from Greece. It is about 50 miles in length, and 25 in breadth, mountainous and of a poor soil, but famous for the *mastic*, with which it supplies the royal seraglio. This gum, which is chewed by the Turkish ladies, in order to preserve their teeth clean, and their breath sweet, is collected by the Christian inhabitants of the island; who, as a remuneration for it, are exempted from half the poll tax. The manner of collecting it is described by Tournefort, Bellonius, Thevenot, Monconys, Carreri, Pocock, Chandler, and others. Although the climate of the island is reckoned healthy, it is often visited by the plague. The number of inhabitants is 100,000, and all live comfortably by industry. An old building is still to be seen, which goes by the name of *Homer's School*; but according to Mr. Chandler, it was a temple of *Cybele*. The island is circumstantially described by *Myller*.

* Dr. Odmann is minister of Upsal, in Sweden, a learned and respectable divine, author of several works in high repute in his own country. The work, from which these extracts are made, and which was designed for a companion to the younger clergy, is highly approved by the English Reviewers, and a translation of it recommended.

MELITA, Μελίτη, now *Malta*, an island in the Mediterranean sea, distinguished in the New Testament by the shipwreck of St. Paul, Acts xxviii. The inhabitants, who spoke in an African dialect, (βαρ βαροι) received the crew with great humanity. They kindled a fire, on account of the constant rain (ἐφεστωτα); but when the apostle was laying on a bundle of sticks, which he had gathered, a very venomous viper (ἔχιδνα) roused by the flames came out, and twisted itself round his arm (καθηψε.) The islanders now thought themselves witnesses of Divine vengeance demanding that justice, which the waves had failed to execute; but *the apostle shook off the animal into the fire, and felt no hurt.* They then passed to another extreme, (μεταβαλλομενοι) and took him to be a god. The reader will find the best description of Malta in Nieburh's travels through the Levant, and Brydone's Letters on Sicily and Malta. I have only this to add, that although no serpents are now found in Malta, there can be no reason to suspect St. Luke's relation; for the island consists of a chalky rock, of which, at present, no spot remains uncultivated. In the same manner of late in some of the West India islands, serpents have been totally extirpated by the extent of cultivation, having thereby lost all places of retreat. The saying of the inhabitants, that serpents, which are brought hither cannot live, is a fable. The petrified substances commonly called vipers' tongues, which are found in the softer hills, are nothing else than the teeth of fish.

ANECDOTES.

ONE of the most renowned philosophers and statesmen of this age, Dr. Benjamin Franklin, informs us, that all the good he ever did to his country or mankind, he owed to a small book which he accidentally met with, entitled, "Essays to do good," in several sermons from Gal. vi. 10. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." These sermons were written by Dr. Cotton Mather, a very able and pious minister of the gospel in Boston. "This little book," he says, "he studied with care and attention; laid up the sentiments in his memory, and resolved from that time, which was in his early youth, that he would make doing good the great purpose and business of his life."

ARCHBISHOP Williams, in the close of life, said to a friend of his, "I have passed through many places of honour and trust, both in church and state; more than any of my order in England, these seventy years before; yet, were I but assured, that, by my preaching, I had converted but one soul to God, I should take therein more true joy and comfort, than in all the honours and offices which have been bestowed upon me." *Fuller's Church History. B. II. p.* 228.

THE celebrated Dr. Manton was appointed on a public occasion to preach before the Lord Mayor and Aldermen of London. His sermon was learned,

ingenious, and elegant. As he was returning home, a plain old gentleman pulled him by the coat, and desired to speak to him. The doctor stopt, and the stranger thus addressed him. "I was one of your auditory to day. I went to be fed with the gospel, as usual; but have returned empty. Dr. Manton was not Dr. Manton this morning. There was, indeed, much of the Doctor, of the florid and learned man, in the discourse; but little or nothing of Jesus Christ: it was, in short, no sermon to me." "Sir," answered the Doctor, "if I have not preached to you, you have now preached a good sermon to me: such as, I trust, I shall never forget, but be the better for, as long as I live."

A GENTLEWOMAN went one day to hear Dr.—— preach, and as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found, that she had no use for her Bible there: and, on coming away, said to a friend, "I should have left my Bible at home to day, and have brought my dictionary. The Doctor does not deal in Scripture, but in such learned words and phrases, as require the help of an interpreter, to render them intelligible."

THE pious and learned Mr. Halyburton, Professor of Divinity in the University of St. Andrews, being asked, when a young man, by an aged minister, if ever he sought the blessing of God on his studies, ingenuously acknowledged that he did not. "Sir," said the minister, with an austere look, "unsanctified learning has done much mischief to the church of God." These words made a deep impression on his mind, and from that time he looked up to God for his assistance and blessing in the prosecution of his studies.

Review of New Publications.

Memoirs of eminently pious women, who were ornaments to their sex, blessings to their families, and edifying examples to the church and world. Abridged from the large work of Dr. Gibbons, London. By DANIEL DANA. *pp.* 396, 12*mo*, Newburyport. A. March. 1803.

THIS title page is unfortunately encumbered with a part of that, which constitutes the matter of a preface. Authors forget that the design of a title page is to give a name to the book, and that the name ought to be as concise as possible. Let the finished works of ancient or modern times be consulted. None of them justify the prolixity, with which a Gothic custom has lately disfigured title pages.

The judicious author of this abridgment points out the general design and utility of the work in his concise, well written preface, which, with a few omissions, is here quoted.

Of *Biography* he says,

"No species of writing seems so happily calculated at once to inform

the mind, to improve the taste, and to meliorate the heart. By exhibiting goodness in an alluring, but practicable form; by presenting excellence actually attained, with the various means and steps of its acquisition; it furnishes us with some of the best possible excitements to be what we ought to be.

"In one point of view, the delineation of eminent Christian characters appears peculiarly interesting. It affords a striking evidence at once of the divinity of the Scriptures, and the transcendent excellence of the religion which they inculcate. The best vindication of this religion results from a display of its nature and genuine effects.

"With great propriety it has been remarked, that *those lives which deserve most to be had in remembrance, are most easily recorded, and consist of fewest articles.* The memorials of excellent and exemplary women are therefore peculiarly worthy of attention for the very reasons, for which they are sometimes undervalued. Though generally uniform in their tenor, barren of incident, and of course little calculated to gratify mere curiosity, yet these are the lives which afford the most solid and valuable instruction; instruction which comes home to the bosoms of all, and which peculiarly addresses us amid our humbler occupations and more retired scenes.

"The importance of women in every civilized society, their ascendence over the other sex, and influence in forming its character are generally confessed, but can scarce be adequately appreciated. If this influence extended only to the periods of infancy and childhood, it would be a most momentous affair; especially taken in connexion with the peculiar opportunities for its exertion. But it operates with even an increased force, in the succeeding stages, and ceases not, but with life....It is of incalculable importance that those, who thus give the tone of sentiments and manners to their species, should be themselves correct. Nor can a greater service be done to society, than to present them with models by which their own characters may with safety and advantage be formed.

"The *Memoirs of eminently pious women, by* Dr. Gibbons, furnish much valuable instruction of this kind. Many of the characters exhibited are of the first order. Nor is it an unimportant circumstance to find eminent piety recommended, in so many instances, by the embellishments of genius, learning, and rank. Yet certain obvious infelicities attached to the work, seem much calculated to obstruct its circulation and usefulness. To remedy these infelicities, has been the aim of the editor of the present volume. He has connected the narrative, compressed the style, and, without omitting what seemed important, curtailed a variety of redundant and uninteresting matter. In a few instances, distinct and independent accounts of the same life have been incorporated; a change equally conducive to conciseness and perspicuity. In others, where the materials for profitable history were obviously scanty, it was deemed best to present, without ornament or circumlocution, the few traits which could be collected. Such are the principal means, by which he has endeavoured to transfuse into a moderate duodecimo volume, the essence of two copious octavos."

This volume, thus handsomely introduced by the editor, delineates the lives of the following persons, of distinguished rank and piety, viz.

Lady Jane Grey, Queen Catharine Parr, Jane Queen of Navarre, Mary Queen of G. Britain, Lady Mary Vere, Countess of Suffolk, Lady Mary Armyne, Lady Elizabeth Langham, Countess of Warwick, Lady Elizabeth Brooke, Miss Margaret Andrews, Lady Alice Lucy, Lady Margaret Houghton, Miss Ann Baynard, Lady Frances Hobart, Lady Catharine Courtew, Lady Cutts, Mrs. Anne Askewe, Mrs. Jane Ratcliffe, Mrs. Catharine Bretterg, Lady Rachel Russell, Mrs. Elizabeth Burnet, Mrs. Elizabeth Bury, Mrs. Elizabeth Rowe.

We have seen one volume of the original work by DR. GIBBONS. After attending to that, we are ready to bestow high encomiums on the abridgment, and on the judgment, taste, and pious design and diligence of its author. We shall attempt to recommend this work to the attention of the Christian public by pointing out some of the peculiar benefits, which it tends to produce, and which every careful, devout reader of it may hope to experience.

This book is a fit companion of our retired hours. It may with propriety be admitted into the closet, and used as an aid to pious meditation, and an excitement to devotion. Properly used, it would contribute much to the peculiar delight and advantage of religious retirement.

It happily displays the sameness of evangelical religion. Here we see that the diversity, which appears in the external circumstances of believers, does not alter the nature of religion. That appears the same in the day of prosperity, and in the day of adversity; the same in the palace, in the prison, and on the scaffold. Here it is manifest, that true religion is the same in different ages. The greatest diversity in the customs and manners, and in the civil and literary advantages of different times makes no change in the essential features of true piety. It is pleasing and edifying to observe in all the characters here exhibited the same apprehension of God's glory, and of the hateful nature of sin; the same regard to the divine Redeemer; the same humility, self-loathing, and dependence on divine grace; the same devotedness to the cause of God, and the same cheerful, unreserved acquiescence in his will. We see them all thinking, speaking and acting as children of the same Parent, disciples of the same Master, seekers of the same country, and heirs of the same glory.

This volume clearly shows, that *the most elevated condition of life, the most noble birth, shining talents, and honourable connexions, furnish no safeguard against calamity*, but rather expose to trials unusually severe, and to sorrows deeper than mortals commonly feel. Who that reads the history of these exalted characters, and surveys the cares which oppressed, the dangers which threatened, and the grief which almost overwhelmed them, can envy their exalted situation? At the same time we are here taught to admire the grace of God, which secures persons from the numerous temptations of high life, and enables them to persevere in well doing amid all the perils to which their piety is exposed.

The volume we are now recommending is *calculated to promote humility*. That such heights of knowledge and piety were attained by these excellent women; that they were so meek and lowly in circumstances, which tended to nourish their pride; so penitent, where sin is commonly overlooked; so strictly religious, where so many things encouraged dissipation; to see them so diligently using for God those talents and accomplishments, which others devote to the world, surpassing the common Christian as much in self-denial and heavenly mindedness,

as in the trials of their condition; all this reproves our low attainments, and should fill us with emotions of humble penitence.

But while it humbles, *it encourages to pious resolution and diligence.* How can we despond, or indulge in sloth, when we see that moral excellence is attainable, and that the most arduous duties are practicable? In the diaries of these pious women, the Christian has the peculiar advantage of observing their most private reflections, and looking into their very hearts. Thus he finds that the spiritual trials, the inward struggles, the awful corruptions of heart, which often distress, and sometimes discourage him, have been the common lot of the saints. He learns that the excellent of the earth, those who have overcome the world and obtained a crown of glory, have experienced the very things, which now clog his devotion, interrupt his joy, and overcast his spiritual prospect. In this way he is led to admire the abounding grace of God, and is enlivened in the work of religion.

Finally, these memoirs show us, *how tranquil, how victorious the death of those, who live piously, and die in the Lord;* and so impress our minds with the desirableness, as well as the solemnity of the time, when the believer will rest from his labour, and receive the endless rewards of redeeming grace.

This is a brief display of the advantages, which the serious, devout reader may derive from the memoirs of these eminently pious women. Such are the leading considerations, which recommend the volume to public notice. The style is easy, correct, intelligible, and adapted to the subject. There is an observable sameness in many extracts from the private diaries of these worthy characters; but the sameness is not irksome to those, who love the amiable exercises of vital religion.

Familiar Letters to the Rev. JOHN SHERMAN, *once pastor of a church in Mansfield, in particular reference to his late Anti-Trinitarian treastise. By* DANIEL DOW, *pastor of a church in Thompson, Connecticut.*

IT is very satisfactory to enlightened Christians to know, that evidences multiply in favour of revelation, as the sciences are improved, and human knowledge extended. Every traveller, who visits the rocks of Tyre, the cottages of Egypt, the plains of Babylon, or the hills of Jerusalem, "trodden down of the Gentiles," relates those facts, which establish the divine authority of ancient prophecies. Improvements made in the ancient languages have also the same happy effects.

Men of unscriptural opinions observing these things, endeavour to pervert the same means to support their peculiar tenets, and favourite speculations. Their Lexicons, Hebrew and Greek, have new meanings; their Bibles must be tortured with new translations, and forced to teach new doctrines. That the Unitarian may quote Scripture with tolerable consistency, some passages must be altered, some enlarged; others must be shortened, and others entirely erased

from the book of God. By adding and blotting they greatly support their system.

Among these divines, it seems, Mr. Sherman was ambitious to shine; he, therefore, wrote a volume. To this the pamphlet before us is a reply.

The first letter is "to *Mr. Sherman, concerning his authorship.*" It is, indeed, a "*familiar*" letter. The close is serious. "But let it be remembered," says Mr. Dow, "that to us it is infinitely important, that we so live, speak, and act, as that we may, eventually, have praise of God. Though it was not at all incumbent upon you, while you deemed truth so unessential, to write such a book as you did; yet I feel it incumbent upon me, who believe truth to be of everlasting consequence, to make a few plain, friendly remarks upon your performance."

The second letter is "*to Mr. Sherman, concerning his advantages for biblical criticism.*"

In this, he certainly does not forget his title page, "*familiar* letters," &c. "As to the Hebrew," he says, "you acknowledge that you know little or nothing about it yourself, and from what little attention I have paid to the language, I believe, Sir, in this instance, you told me the truth." "As to the Syriac, Arabic, Coptic, Ethiopic, &c. I presume you will readily own, that your knowledge is absolutely nothing. How then came you, Sir, by all this learned criticism? Why did you not wait till you was [were] competent to the task you undertook?"

Letter 3d, "*To Mr. Sherman, concerning the trammels of his education.*" In this, he reminds him of his Deism in early life, of his change to orthodoxy, and of his change again to Unitarianism.

Letter 4th, "*To Mr. Sherman, concerning his mode of expounding the Scriptures.*" This letter is replete with pertinent matter. The substance of it follows.

"Being desirous of raising a stately building, you began by laying at the foundation a preposition. However, the preposition not being fit for your purpose, in its present state, you found it necessary to square it with a new translation. You indeed admit, that the preposition is sometimes rendered, as our honest translators have rendered it. But as this meaning was not to your liking, you chose to give it another rendering, which you considered as optional. The great task then was, to make all the rest of the Bible conform to it, that you might prophesy according to this proportion of faith. But the current of the Scriptures ran opposite, and now, what must be done? Why, *many* passages must be re-translated, *many* others must be considered as interpolations, and the rest explained, as being so figurative as to mean *every* thing, *any* thing, or *nothing*, till it can be made to appear, that the doctrine of the Trinity, and the proper deity of Christ, is not contained in the Bible. And if, after all, neither re-translating, nor expunging, nor turning plain language into metaphor, will do the business, as much as you abhor interpolations, and would wish if possible to detect them, a few interpolations πεποιηκατουτο at least *must* be inserted to make the matter out. But according to this mode of proceeding, where is the analogy of faith according to which we may prophesy? Where are the spiritual things, which we are to compare together? Where is that *sure* word according to which we must speak or have no light in us? If the Scriptures be so corrupt as that they may not be depended on, and they certainly are, if the foundation principle be corrupted, we have nothing left to guide us, unless it be our own fancies, or your pre-conceiv-

ed sentiments. And in that case we may as well adopt the former as the latter. But the word of the Lord is settled in heaven."

Letter 5th, "*To Mr. Sherman, concerning his Rabbins.*"

Letter 6th, "*To Mr. Sherman, concerning the fruits of his doctrines.*" This letter demands the very serious attention of Unitarian ministers. We wish them to inform us, why God blesses *orthodox* preaching "by his own *energizing* Spirit, while *they* always dwell in a dry land;" why they have so few *living Epistles* to recommend them. Why their flocks "are like the mountains of Gilboa, on which was no rain nor dew."

Letter 7th, "*To Mr. Sherman, concerning his catholicism.*" This deserves a serious perusal.

Letter 8th, "*To Mr. Sherman, concerning his present mode of defending the gospel.*"

Letter 9th, "*To Mr. Sherman, concerning Bible corruptions.*" This is useful, and shows a faithful attention to the subject.

Letter 10th, "*To Mr. Sherman, concerning mysteries,*" abounds with good sense, level to every capacity.

Letter 11th, "*To Mr. Sherman, concerning the Trinity,*" contains much important truth.

Letters 12, 13, and 14, respect the person, offices, and character of Christ, and present various evidences of his divinity.

Letter 15th, "*To Mr. Sherman, concerning his exposition of particular passages.*" This is really the most useful, and in some respects the best part of the book. In one column are passages of Scripture; in the other Mr. Sherman's exposition. But Mr. Dow has not quoted Mr. Sherman, *verbatim*, but "abridged his lengthy quotations." This weakens the certainty and confidence of the reader.

The following are a few specimens from a large number.

St. John.

"In the beginning was the Word, and the Word was with God, and the Word was God."

Mr. Sherman.

"The word was not really God, but only a *divine property*. There is some mistake also in saying the word was *with* God. The Stoicks knew better than this." p. 16. 19.

St. Paul.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power."

Mr. Sherman.

"Christ upholds nothing, for he is nothing but a creature, who is himself upheld by the power of God. Whatever power Christ has, is a delegated power." p. 33.

St. Paul.

"But unto the Son, he saith, thy throne, oh God, is forever and ever."

Mr. Sherman.

"Christ should not be called God in such a way as this. I had rather say, God supports him forever." p. 35.

These letters we think calculated to do good, especially in the circle for which they were particularly designed. The style is generally correct, easy, and perspicuous. Considering the customary freedoms of neighbours, and how much Mr. Sherman had provoked disrespect by shifting and changing his sentiments once and again, had these letters not been intended for publication, little in them could be thought exceptionable; but when they are considered as written for the public eye, to instruct serious, inquiring minds on one of the most profound, and most essential doctrines of the gospel, they are evidently defi-

cient in dignity, in seriousness, and urbanity. They are too "familiar."

The way of God vindicated, in a sermon preached Lord's Day, Sept. 16, 1804, *after the interment of his only child,* JONATHAN HOMER, A. B. *who died of a consumption, Sept.* 7, 1804, *aged* 21. *By* JONATHAN HOMER, *Pastor of the first Church in Newton.*

THE text selected for the affecting and melancholy occasion is in Psalm xviii. ver. 30. "*As for God, his way is perfect.*"

The preacher first invites our "attention to the way of God in his providential government." He secondly "attempts to illustrate the perfection of this way even when it clashes with our private views and interests." This he does by showing that the way of God "is the way of rectitude," "the way of wisdom," and "the way of goodness." He finally improves the subject by observing that, "our knowledge of the general principles and motives of the divine government is an inestimable privilege to beings like ourselves, perpetually exposed to the piercing shafts of adversity," by "recommending an immediate and universal attention to this shelter," and by modestly delineating the character and worth of the departed youth.

The tenderness and sympathy excited by the circumstances of this discourse disarm criticism, and were it even less perfect would compel us "to weep with them that weep." A serious and rational piety, a heart deeply affected with the government, and goodness of God, as well as delicate, parental affection, bleeding with secret anguish, are agreeably exhibited in this sermon. The style is plain and modest, but sufficiently elevated for the mournful and distressing occasion. As in most works of genius, its uniformity leaves us in doubt, which part to select as a specimen of its merits.

An appendix is attached to the sermon, containing notices of the death of young Mr. Homer from various publications in poetry and prose, with some extracts and compositions of his own, which further illustrate his amiable character. This compilation is not only calculated to do good by making the most serious impressions on the minds of youth, but is a natural expression of the parents' grief and affection, and tends to sooth and console their wounded hearts.

Religious Intelligence.

State of Religion in Suabia, Bavaria, and Hungary.

WE are enabled, by the favour of a Catholic (ecclesiastic) correspondent in Germany, to report, that the state of religion in the Catholic parts of that empire manifests unequivocal symptoms of improvement. The old controversies are laid aside; practical religion is enforced; good morals and useful instructions are inculcated, instead of the mere frigid forms of worship. The clergy are enjoined by a solemn proclamation,

published throughout Bavaria, to take an active part in the religious instruction of youth. There are several monthly publications, (one at Lintz in Upper Austria, another at Constance, in Suabia) intended to spread moderate maxims in religion: and these have contributed to explode that abominable tenet, which admits of no salvation out of the (Romish) church. A writer in one of these works has even ventured to propose, instead of the mass, which is performed in Latin, the substitution of a prayer book in German. Instead of the old catechism a new one is preparing; in which religion is earnestly recommended as a matter, not of form, but of the heart.

In the Bavarian dominions, many religious orders, monasteries, &c. have been abolished, as corrupt and superstitious: many pilgrimages have been prohibited, and many saints' days have been abrogated. It must, at the same time, be acknowledged, that a spirit of infidelity makes rapid progress in the Catholic part of Germany. This indeed might be expected. To be offended with superstition, is not the same thing as to embrace religion: and where pure religion is unknown, what other alternative has the thinking mind?

A few years ago, several Catholic divines, in the circle of Suabia, adopted a manner of preaching, which excited general attention. They most strongly enforced by doctrine and example the necessity of vital godliness, and practical religion. Their churches were crowded. Those who adhered to the old system, caused them to be cited before the tribunal of the bishop of Augsburg; where they so effectually defended themselves, as to be dismissed to their respective parishes without further harm.

In Hungary the animosity of religious party is peculiarly active. It was first kindled by the Jesuits, and the higher Catholic clergy inflamed it. In this country hardly any marriage of persons belonging to both communions takes place, except the Protestant party engages to become Catholic, or, at least, to suffer his children to receive a Catholic education. The conversion of Catholics to Protestantism is rendered extremely difficult: not merely by the authorized arguments employed by the Catholic clergy, during six weeks previous to such conversion, in order to induce the applicant to remain a steady member of the Romish communion: but also by the terrors of imprisonment, stripes, and other violences. It is even said, that justice itself is biassed, on these occasions; and that absolutions for false evidence are not uncommon. During the last war, when a conscription took place, every art was used to enrol Protestants as soldiers, that they might perish by the sword of the enemy. Protestants are excluded from public offices. Protestant books undergo severe investigation, and few which are sound in their principles are allowed. The Catholic clergy even wished to prohibit Protestants from going to any German university for education. Protestants who are zealous are represented as seditious: those who are quiet, are sneered at as atheists. A spirit of fanatical bigotry prevails, at which enlightened and liberal Catholics themselves are terrified. It is again become the fashion on the anniversary day of Corpus Christi to preach controversial sermons against the Protestants. Various religious orders are revived; and the education of youth is exclusively entrusted to the Catholic clergy. *Eclectic Rev.*

DISTRESS IN GERMANY.

(*Continued from p.* 563.)

THE following intelligence has been received from the Rev. W. Kueper, German Chaplain to his Majesty, at St. James', in a letter addressed to the Rev. Mr. Steinkopff.

"STAFFORD-PLACE, *Dec.* 19, 1805.

"My dear Friend,

"To make you sensible of the calamities sustained by his Majesty's subjects in Hanover, I need not have recourse to minute details. It is notorious, that ever since the month of June, 1803, when Hanover was invaded by a French army, that country has been ruined, and the well-being of most of its loyal inhabitants destroyed systematically. Exorbitant contributions were raised; and

every month new taxes invented, that fell most heavily on all, even on the lowest class of the subjugated; while thousands of French conscripts, who wanted every thing, successively poured in, and were quartered in great numbers on every housekeeper, and *lodger*, and when clothed and fed were called away, to give room to others, that were to be provided for in the same manner. Soon the most industrious men throughout the country became unable to bear these expenses; all commerce and business being nearly stopped—the levied money being sent to France in large sums—the harvests proving scanty, and the prices of every thing rising in proportion as more was wanted,—made the sad effects of this public calamity to be wofully felt, especially in those communities and families, which had formerly supported themselves by their industry. In every town, and every village, many honest, reputable people were reduced to *beggary*, and almost brought to despair for want of the absolute necessaries of life. After having sold and pawned whatever they had to part with, numbers of them I know have been obliged to leave their homes, their starving wives and children; and some have fled over to England to enrol themselves as privates in his Majesty's army, amongst whom were clergymen's sons, and several other respectable persons, who had formerly followed mercantile or literary professions. It was not before things were come to this extremity that part of the French invaders, by the movements of Prussia, were obliged to withdraw, clearing away most of the cattle that had been left to the unhappy peasantry. But yet several thousands of the enemy still occupy the fortress of Hameln, plaguing its inhabitants, destroying and pillaging the country around; and a large army of English, Russian, Prussian, and Swedish troops is now assembling: to provide for these, all the grain of the exhausted country has already been threshed out by order of government. And although they are no longer exposed to the points of French bayonets, yet such is now the situation of many thousands of my poor countrymen, that, I can assure you, on authentic intelligence, they are *in the greatest want* of relief, and are most sorely distressed to get bread for themselves and for their children, and to be sheltered from the cold.

"My worthy friend, yours entirely, W. KUEPER."

This affecting communication made a strong impression on the Committee, and in consideration of the length and severity of the sufferings of the Hanoverians, a considerable sum was appropriated to their immediate relief.

London, Jan. 17, 1806.

Since the first publication of the preceding documents, the Committee have been favoured with many liberal subscriptions, which have enabled them to afford supplies to numbers of the distressed inhabitants of the continent; and they are now greatly encouraged to persevere in their endeavours to assist the poor sufferers in various parts of Germany.

In publishing some of the following letters, the Committee, for obvious reasons, have deemed it proper not to give the authors' names. The writers are persons highly respectable, and well known to some of the Committee: and it should be observed, that none of them will be partakers of this bounty, being themselves above want: the joy they express arises purely from the happiness they feel in being the honoured almoners of this providential relief.

Translation of a Letter from a respectable Clergyman in Germany, dated December 6, 1805.

"Your letter of the 22nd of Nov. 1805, addressed to our highly respected friend ——, had an astonishing effect on him, and on us all. The determination of English Philanthropists to relieve those who are suffering all the calamities of war, we justly ascribe to a very gracious interposition of Divine Providence, and are fully convinced, that what they now sow, they shall more abundantly reap at the day of the great harvest, when all the blessings now implored for them, shall richly descend upon them. We were forcibly struck with this passage: "God is able to make all grace abound towards you, that ye always having sufficiency in all things, may abound to every good work, as

it is written, *He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever.*" O how great is the mercy of our God and Saviour towards those who were on the very brink of destruction!

"The sum of £100 we have already received from Messrs. ———, of ———; and, in the name of so many sufferers, we beg to express our most sincere and respectful thanks to all their benefactors. At the same time we humbly pray that God, who is the giver of every good and perfect gift, may impart to us that wisdom which is requisite, in order to distribute these charitable gifts in a most prudent, equitable and beneficial manner. We wish to do nothing rashly, but deliberately. Our next shall give you particulars."

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Translation of a Letter from a respectable Merchant in Nuremberg, dated December 6, 1805.

"I cannot express the excess of my joy, when I received your letter of the 22nd of November, in which I read with astonishment, that One Hundred Pounds sterling have been assigned to our distribution among those Austrians, and others, who have been plunged by the war into poverty, want and distress. I felt like Peter at the miraculous draught of fishes, and was so overcome by the view of this providential assistance, that I could not help exclaiming, "Lord, depart from me, I am a sinful man!" I immediately went and communicated your letter to my highly respected friend ———. We looked at each other without knowing what to say for joy and gratitude. On my knees I will adore my God, and call upon all my fellow-christians to join me in thanks and praises to the Most High. Oh! what will be the reward of all those nobleminded and generous Christians in London, and Great Britain, who, from so great a distance, hastened to our relief. As soon as I had received the £100, I placed it in the hands of the Rev. Mr. ——, till we can obtain from different ministers and magistrates the best information respecting those families and individuals who have suffered most severely. We will pay a due regard to good and pious people; but wherever we meet with great distress, we shall think it our duty to administer relief. There wil be soon a meeting of a committee, at which the matter will be more fully considered; and in due time we will send you more circumstantial accounts, and letters of thanks we may receive, in order that you may see what emotions of joy and gratitude your gifts have caused."

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Translation of a Letter from Heidelberg, dated December 8, 1805.

"From Messrs. ———, I received your very acceptable letter of the 22nd of November, the contents of which filled me with inexpressible joy. O! thank in my name those excellent friends, who have so kindly thought upon their suffering brethren in Germany. God will reward them. "In as much as you have done it unto one of the least of these my brethren, ye have done it unto me."

"The plan I shall adopt in executing this most delightful commission, is as follows:——In the first place, I have this day written both to Stuttgardt and Nuremberg, in order to inform myself of the districts they intend to relieve; and by entering into a correspondence with them, I, as well as they, shall be better enabled the more equally to distribute the money committed to each of us. In the district, which falls to my lot, I will look out for some intelligent and conscientious men, with whom I may consult on the best method of affording relief, and whom I can entrust with the disposal of some part of the money. From each I shall take a receipt, keep an exact account of the whole expenditure, and finally send it over to you, for my own satisfaction, and that of the Committee."

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Translation of a Letter from Stuttgardt, dated December 13, 1805.

"With the most lively impressions I have just received your intelligence of the considerable present, which some English and German friends have made to such of our countrymen as have suffered most severely by the calamities of war. I will call together all those Gentlemen whom you have named, with the addition of some others; the money shall be most conscientiously disposed of, and with due regard to all the particulars you mentioned, and when this

has been done, a report shall be transmitted to you.

P. S. Since the above was written, I have received the remittance of £100 sterling."

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Translation of a Letter from a respectable Gentleman in Suabia, dated December 14, 1805.

"In the Electorate of Wertemberg, the districts that have most suffered are those of Heidenheim, Koenigsbrunn, and Blaubeuren. As it was impossible so speedily to provide such a vast quantity of provisions as was demanded, every thing that could be found was taken away without scruple, so that the poor inhabitants had nothing left for themselves. Had the armies kept their position near Ulm but a few days longer, whole districts must have emigrated, or have been starved to death. The soldiers were not satisfied with taking all the provisions they could find, but also appropriated to themselves many other things. The tender voice of humanity seemed entirely suppressed. One whole village in our neighbourhood was entirely plundered without any act of hostility having taken place, or any offence been given, but that the inhabitants did not possess what the French soldiers required them to furnish. From the clergyman they took literally every thing but his shirt. He, among the rest, shall partake of the benefaction from England. Several other villages met with a similar fate."

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Extract of a Letter from the Rev. Mr. La Trobe, dated Neville's-Court, Fetter-Lane, London, Jan. 21, 1806.

"Great distress prevails in Upper Lusatia, Bohemia, and the adjacent parts, among the poorer classes of society, amongst whom are many truly pious families, in connexion or acquaintance with our brethren. I yesterday received a letter from Herrnhut, stating the misery of the people in that neighbourhood to be very great indeed, and likely to rise still higher before the next harvest. Our brethren at Herrnhut, and elsewhere, have exerted themselves to the utmost of their power, and by their connexions have procured corn, &c. when none else could get it, and thereby have kept many poor families from perishing with hunger: but now the scarcity begins to be felt in all our settlements, and there is an almost total stagnation of all business. The poor linen manufacturers in Lusatia, Bohemia, &c. are entirely destitute of employ.

"Two of our Missionaries, going to Surinam, told me, that many people had died in consequence of the unwholesomeness of the articles they were obliged to substitute for bread."

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The Committee most readily resolved to employ the United Brethren, (commonly called Moravians,) to distribute a considerable portion of relief in the districts above-mentioned: By the vicinity of their residence to Moravia, the late scene of dreadful conflict and devastation, they will be enabled to penetrate the most insulated abodes of misery in those countries, and to relieve the wretched inhabitants who survived the late terrible contest.

☞ *A letter from the Secretary of the London Missionary Society to one of the Editors of the Panoplist, dated Feb.* 1806, *states, that more than* 10,000 *l. sterling had already been collected in England for the distressed Germans.*

Literary Intelligence.

LINDLEY MURRAY.

THE celebrated LINDLEY MURRAY has lately added to his long catalogue of useful publications, an *English Spelling Book*, which if we may judge from the sentiments of the British critics, and from its sale, may be pronounced his *chef d'œuvre*. So great is the reputation of this lit-

tle school book, in England, that four editions, making thirty six thousand copies, were required to supply the demand, during the first six months after its appearance; a sale unprecedented in any modern publication. In this country also, three editions have already been issued from the press; and a fourth, from the London copy, greatly improved and enlarged, we understand, will soon be published at New-York. Like all the former works of this excellent Author, its pages are rendered subservient to the promotion of piety and virtue; at the same time, so diversified and enlivened with interesting stories, and instructive sentiments, as to be peculiarly attractive to the infant mind of the learner.

The improvement attempted in the orthography, consists chiefly in the division of syllables. We regret that the nature and extent of our work will not admit of giving a copious analysis of a book, which promises to become general in our schools. We must however quote the Author's reasons for his division of syllables, from which it will be seen, that he does not concur with some modern orthographers. The following remarks are from the fourth English edition.

"1. The rapid pronunciation of two syllables, so as to resemble the sound of one syllable, does not, in fact, make them one. The words *business, colonel, victuals, ashamed, believed,* &c. are pronounced as two syllables, though they are really three.

"2. The division adopted renders the gradations in spelling a word, more simple, and much easier to the learner, than combining the letters. If spelling is made practicable and easy to children, by dividing words into syllables, it follows, that the more this division can be conveniently extended, the better it is calculated to answer the end.

"3. The old plan of dividing these letters, or terminations, is uniform and invariable: the new plan, of not dividing them, is liable to numerous exceptions, and frequent variations.

"4. Combining or separating syllables according to the pronunciation, would present still more irregular and uncouth appearances, than the association of letters, vowels and consonants, to suit the pronunciation. The following are a few specimens: *on-ion, o-cean, ven-geance, poniard, court-ier, scutch-eon, bril-liant-ly, per-fid-ious-ly, punc-til-io, jus-tic-iar-y.*

"5. If the combinations of letters pronounced as one syllable, were to have a correspondent arrangement, we should have an extremely difficult, as well as an extremely irregular mode of dividing our words into syllables. How would the advocates for dividing according to the pronunciation, divide the words *business, colonel, victuals, sevennight, moved, stuffed, devoured, abused,* and many others of a similar nature? A rule, which, at best, is so inconvenient, and which in numerous instances cannot be reduced to practice, certainly does not merit adoption.

"6. The best authorities, as well as a great majority of them, may be adduced in support of this division. Walker, in the last edition of his dictionary, says, "Though *tion* and *sion* are really pronounced in one syllable, they are, by almost all our orthoepists, divided into two; and consequently, *nation, pronunciation, occasion, evasion,* &c. contain the same number of syllables, as *natio, pronunciatio, occasio, evasio,* in Latin.

"On the whole, we think that the old plan, whilst it possesses so much superiority, is liable to no inconvenience. Even pronunciation is as readily acquired by it, as by the new plan. The learner cannot know that *tion* sounds like *shun, tial* like *shal, science* like *shense,* &c. till his teacher directs him to this pronunciation: and the same direction will teach him that *ti-on, ti-al, sci-ence,* &c. have the same sounds. Much therefore is lost and nothing gained, by the new division."

We cannot conclude this article without congratulating the public, and the heads of seminaries in particular, on the acquisition of the complete system of education, which the *eleven* different works of Lindley Murray now compose. Beginning at the very vestibule of literature, the attentive learner may now ascend from the *First Book* for children, step by step, through the *Spelling Book*, the *Introduction to the English Reader*, the

English Reader, the *Sequel* to *the Reader*, the *Abridged Grammar*, the *Grammar*, *Exercises* to *the Grammar*, *Key to the Exercises*, *Lecture Francois*, and *Power of Religion on the Mind*, till he has attained to every necessary accomplishment in the English language.

The rank which our countryman* has acquired in the literary world, cannot be contemplated, but with satisfaction, by every American, who feels an honest pride in beholding these proofs of the falsehood of the assertion made by certain French philosophers, that genius could not originate in the western hemisphere. Lindley Murray, as a grammarian, now stands without a rival. His English Grammar has the encomiums of every transatlantic writer of taste and judgment. Twelve thousand copies of it are sold annually in London, and twenty four thousand of the abridgment. In our own country also the sale is perhaps not less extensive. Most of our Universities, espeially those at New Haven, Princeton, New-York, Philadelphia, Williamsburgh, and Schenectady have adopted this Grammar; and ere long perhaps no other will be used in any College in America.

There could not be offered a stronger confirmation of the justness of the character we have given of these publications, than will be found in the following quotation from the late Dr. Hugh Blair, who thus conveyed his sentiments on those which were then published.

"Mr. Murray's Grammar, with the Exercises and Key, in a separate volume, I esteem as a most excellent performance. I think it superior to any work of that nature we have yet had; and I am persuaded that it is, by much, the best Grammar of the English language extant. On Syntax in particular he has shown a wonderful degree of acuteness and precision, in ascertaining the propriety of language, and rectifying the numberless errors, which writers are apt to commit. Were I only beginning my course, as I am now (in my 83d year) on the point of finishing it, I would have hoped to have been much benefited in point of accurate style by his instructions and examples. Most useful they must certainly *be to all who are applying themselves to the arts of composition.*"

.....

* *It may not be generally known that Lindley Murray is a native of New-York and a member of the Society of Friends. He was bred to the profession of the law, in which he promised to become one of its most shining ornaments. But being attacked with a painful and tedious illness, which terminated in the loss of the use of his lower extremities, he adopted the advice of his physicians, and took a voyage across the Atlantic. His indisposition, however, on his arrival in England, instead af lessening, increased to such a degree, that he found it necessary to defer the period of his return till some favourable change should take place in his disorder. He therefore purchased a beautifnl retreat in the neighbourhood of York, where, with an amiable wife, he has remained nearly twenty years, and where indeed he has employed those faculties, with which he has been so preeminently endowed by Providence, to the benevolent purpose of composing his numerous works on the education of youth. This retreat is not less distinguished for the attractions it presents to literary men, than for the hospitality which reigns at its board. The whole of the profits, which it may be imagined are very great, arising from the sale of his books, have been bestowed upon charitable institutions. Possessed of an independent fortune, and having no children to provide for, he appears to cherish, as his only wish, the luxury of being useful to his fellow creatures. In a late letter to a friend in this country, after modestly adverting to the unparalleled sale and reputation of his books in Europe, he concludes, "I hope that this flattering success has no improper effect upon me. I am sure that my manifold imperfections are sufficient to check elation of mind, and to make me humble. I do indeed feel grateful to the Author of all good, that under my long continued bodily infirmities, I am not yet a useless being in the world."*

List of New Publications.

The Shade of Plato; or, a defence of religion, morality, and government. A poem in four parts. By David Hitchcock. To which is prefixed, a sketch of the author's life. Hudson. H. Croswell. 12 mo.

A new edition of this work is contemplated in Boston.

Twelve letters addressed to Rev. Samuel Austin, A. M. in which his vindication of partial washing for Christian Baptism, contained in ten letters, is reviewed and disproved. By Daniel Merrill, A. M. pastor of the church of Christ in Sedgwick. 12 mo. pp. 96. Boston. Manning & Loring.

An answer to this has been published by Mr. Austin at Worcester.

A treatise on the Diseases of Children, and management of infants from the birth. By Michael Underwood, M. D. Licentiate in Midwifery, of the Royal College of Physicians in London, &c. &c. Second American from the sixth London edition. 8vo. pp. 270. Boston. D. West.

Reflections on the Rise and Fall of the ancient Republics, adapted to the present state of Great Britain. By Edward W. Montague, jun. 12mo. pp. 336. Philadelphia. C. P. Wayne.

A sermon, preached in the audience of His Excellency Caleb Strong, Governor, His Honor Edward H. Robbins, Esq. Lieutenant Governor, the Hon. the Council, Senate and House of Representatives of the Commonwealth of Massachusetts, on the Anniversary Election, May 28, 1806. By Samuel Shepard, A. M. Congregational Minister of Lenox. Boston. Young & Minns. 1806.

A discourse on the necessity and importance of wisdom and knowledge, delivered at the opening of the Lincoln Academy in New Castle, October 1, 1805. By Kiah Bayley, A. M. pastor of the church in New Castle. Wiscasset. Babson and Rust.

The Happy nation, a sermon, preached at the Anniversary Election in Hartford, May 8, 1806. By Rev. William Lyman, A. M. pastor of a church in East Haddam. Hartford. Hudson and Goodwin. 1806.

A sermon, preached before the General Assembly of the Presbyterian church in the United States of America; by appointment of their standing committee of Missions, by Eliphalet Nott, D. D. President of Union College in the State of New York, May 19, 1806. Philadelphia. Jane Aitken.

The Virginia Religious Magazine, published under the patronage of the Synod of Virginia, by the Editor, Volume II, for the year 1806. Lexington. Samuel Walkup.

Sanctuary Waters; or the spread of the gospel. A Sermon, preached before the Massachusetts Baptist Missionary Society, at their annual meeting, by William Collier, A. M. pastor of the Baptist church in Charlestown, (Mass.) Boston, May 28, 1806. Manning & Loring.

A Sermon, preached before the convention of the clergy of Massachusetts, Boston, May 29, 1806. By Joseph Lyman, D. D. pastor of the church in Hatfield. Boston. David Carlisle.

Bonaparte, and the French people under his Consulate. Translated from the German. The first American edition. New York. Isaac Collins and Son. Sold also by E. Cotton, Boston.

The fulfilling of the Scripture, or an essay, shewing the exact accomplishment of the word of God in his works performed and to be performed, for confirming of believers, and convincing Atheists of the present time: Containing some rare histories of the works and the servants of God in the church of Scotland. By Rev. Robert Fleming, pastor of a church in Rotterdam. Charlestown. 1806. Samuel Etheridge.

Universalism confounds and destroys itself; or, Letters to a Friend; in four parts. Part 1. Dr. Huntington's and Mr. Relly's scheme, which denies all future punishment, shown to be made up of contradictions. 2. Dr. Chauncy's, Mr. Winchester's, Petitpierre's, and Med. Dr. Young's scheme, which supposes a limited punishment hereafter, shown to be made up of contradictions. 3. Everlasting, forever, forever and ever, naturally and originally, mean duration without end. 4. The sufficiency

of the atonement, for the salvation of all, consistent with the final destruction of a part of mankind. Also, the second death explained. Interspersed with direct arguments in proof of the endless misery of the damned; and answers to the popular objections of the present day, against the doctrines of grace. By Josiah Spaulding, A. M. pastor of a church in Buckland. Northampton, (Mass.) Andrew Wright. 1805.

Preparation for war the best security for peace. Illustrated in a Sermon delivered before the Ancient and Honourable Artillery Company, on the Anniversary of their election of officers, June 2, 1806. By James Kendall. Munroe and Francis.

The Boston Directory, containing the names, occupations, places of abode, and business of the inhabitants. A list of the streets, lanes, courts, alleys, wharves, &c. &c. Bounds of the new wards. Lists of public offices, town officers, physicians, sextons, &c. List of post towns, &c. &c. Illustrated by a plan of the town. Boston. E. Cotton.

The Christian Monitor. No. 2. Containing observations on the life and character of Jesus Christ. Munroe and Francis. Boston.

Nine Discourses on Baptism, viz. Water Baptism, Christian Baptism, Believer's Baptism, Infant Baptism, Believing parents and their children in covenant with God, Being buried with Christ in Baptism illustrated. To which is annexed, Mrs. Jackson's confession. Boston. David Carlisle. 1806.

The Sacred Mirror; or, Compendious View of Scripture History. Containing a faithful narration of all the principal events recorded in the Old and New Testaments, from the creation of the world to the death of St. Paul. With a continuation from that period to the final destruction of Jerusalem by the Romans. Designed for the mental improvement of youth, and particularly adapted to the use of schools. By the Rev. Thomas Smith, author of the Universal Atlas, &c. First American edition. To which is added a copious index, not in the English edition. Boston. Samuel H. Parker. 1806.

Sermons on the religious education of children; preached at Northampton. By Philip Doddridge, D. D. A new edition, revised and corrected. Cambridge. W. Hilliard. 1806.

A Sermon on Fraud. By Thomas Wilson, D. D. Bishop of Sodor and Mann. First American edition, revised and corrected. Cambridge. W. Hilliard.

A Present for your Neighbour; or, the right knowledge of God and ourselves, opened in a plain, practical, and experimental manner. Cambridge. W. Hilliard.

A Discourse concerning meekness. By Rev. Matthew Henry. First American edition. Cambridge. W. Hilliard.

A short and easy method with Deists, wherein the certainty of the Christian religion is demonstrated by infallible proof from four rules, in a letter to a friend. Cambridge. W. Hilliard.

☞The five last publications are issued in large editions of each, by the Massachusetts Society for promoting Christian knowledge, and the Trustees of Phillips' Academy, for charitable distribution. A number of each are reserved for sale at a cheap rate for the benefit of the Society above named, by their agent, William Hilliard, Cambridge; also by E. Lincoln, Boston.

In the press, Horæ Paulinæ; or, the Truth of the Scripture History of St. Paul, evinced by a comparison of the epistles, which bear his name, with the Acts of the apostles, and with one another. By William Paley, D. D. Archdeacon of Carlisle. W. Hilliard. Cambridge.

Ordination.

On Thursday, the 5th of June, 1806, the Rev. Joseph L. Mills was ordained Pastor of the First Congregational Church in Becket. The parts in the public exercises on the occasion were performed in the pres-

ence of a numerous assembly, whose silent attention bore testimony to the solemnity of the scene. The Rev. William G. Ballantine, of Washington, made the introductory prayer. The Rev. Asahel Hooker, of Goshen, (Con.) preached the sermon from 1 Cor. iii. 4, 5, 6. The Rev. Dr. West, of Stockbridge, made the consecrating prayer. The Rev. Aaron Bascom, of Chester, gave the charge. The Rev. Alvan Hyde, of Lee, gave the right hand of fellowship. The Rev. Samuel Shepard, of Lenox, made the concluding prayer.—The great length of time in which the people of this religious society have been destitute of the stated administration of the gospel and its ordinances, and the numerous difficulties under which they have laboured, respecting their ecclesiastical affairs, render it peculiarly pleasing to the friends of Zion, to witness the present union and harmony existing among them.

Poetry.

To the Editors.

Gentlemen,

In a garden belonging to Mr. Tyrrs at Denbigh in Surry, England, is a walk terminated by a beautiful alcove, called Il Penseroso, in which are two elegantly carved pedestals, upon which are placed a Gentleman's and a Lady's skull: each thus addresses the male and female visitants. H. J.

THE GENTLEMAN'S SKULL.

Why start? The case is yours or will be soon,
Some years perhaps, perhaps another moon.
Life, at its utmost length, is still a breath,
And those who longest dream must wake in death.
Like you I once thought every bliss secure,
And gold of every ill a certain cure;
Till steep'd in sorrow, and besieg'd with pain,
Too late I found all earthly riches vain.
Disease with scorn thrust back the sordid fee,
And death still answer'd, "What is gold to me?"
Fame, titles, honours, next I vainly sought,
And fools obsequious nurs'd the childish thought.
Circled with brib'd applause, and purchas'd praise,
I built on endless grandeur, endless days,
Till death awak'd me from my dream of pride,
And laid a prouder beggar at my side.
Pleasures I courted, and obey'd my taste,
The banquet smil'd, and smil'd the gay repast.
A loathsome carcase was my constant care,
And worlds were ransack'd but for me to share.
Go on, vain man, to luxury be firm,
Yet know, I feasted but to feast a worm.

Already sure, less terrible I seem,
And you, like me, shall own, that life's a dream.
Farewel; remember, nor my words despise,
The only happy, are the early wise.

THE LADY'S SKULL.

Blush not, ye fair, to own me—But be wise,
Nor turn from sad mortality your eyes.
Fame says, and fame alone can tell how true,
I once was lovely and belov'd like you.

Where are my votaries? Where my flatterers now?
Fled with the subjects of each lover's vow.
Adieu, the roses red, the lilies white;
Adieu, those eyes, which made the darkness light.
No more, alas, those coral lips are seen,
Nor longer breathes the fragrant gale between.
Turn from your mirror, and behold in me
At once what thousands can't, or dare not see.
Unvarnish'd, I the real truth impart,
Nor here am plac'd but to direct the heart.
Survey me well, ye fair ones, and believe,
The grave may terrify, but can't deceive.
On beauty's fragile state no more depend,
Here youth and pleasure, age and sorrow end.
Here drops the mask, here shuts the final scene,
Nor differs grave threescore from gay fifteen.
All press alike to that same goal, the tomb,
Where wrinkled Laura smiles at Chloe's bloom.

When coxcombs flatter, and when fools adore,
Here learn this lesson, to be vain no more;
Yet virtue still against decay can arm,
And even lend mortality a charm.

TO CORRESPONDENTS.

D. D. *on Religious Sincerity*, and his *Short Remarks on Miracles*, are received. This new Correspondent will accept our thanks for his excellent communications. We shall feel ourselves particularly obliged by a continuance of his favours, through the friendly hand, that forwarded the above.

In the *Remarks on the Death of Mr. Gibbon*, by W. we are happy to recognize the hand of a former Correspondent, to whom we wish more frequently to acknowledge our obligations.

H. on *Christian Faithfulness, exemplified in the Conduct of Daniel*, shall appear in our next number.

We have received the well written *Sketch of the Character and Exercises of Miss A. D.* Communications of this kind are always peculiarly acceptable, especially from this Correspondent.

L. on the *Effects of Human Apostasy*, has just come to hand, and is placed on our files for publication.

PHILOLOGOS, No. 5, on the *Decalogue*, is necessarily delayed till our next.

AGENTS FOR THE PANOPLIST.

Messrs. CUSHING & APPLETON, Salem; THOMAS & WHIPPLE, Newburyport; W. BUTLER, Northampton; WHITING & BACKUS, Albany; GEORGE RICHARDS, Utica; COLLINS & PERKINS, New York; W. P. FARRAND, Philadelphia; ISAAC BEERS & Co. New Haven, O. D. COOK, Hartford; BENJAMIN CUMMINS, Windsor, Vt.; JOSEPH CUSHING, Amherst, N. H.; Mr. DAVIS, Hanover, N. H.; Rev. ALVAN HYDE, Lee, Me.; J. KENNEDY, Alexandria.